

# LIVESEY'S MORAL REFORMER

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ONE PENNY.

## MODERATION IN OUR FOOD.

GLUTTONY is not less to be deprecated than drunkenness, and if the charge be true to any extent, that some of those who abstain from intoxicating liquors, have become voracious eaters, it is desirable that they should be reminded of their duty to keep every animal appetite within proper bounds. I have fallen into the company of very few medical men, who have not declared that a considerable proportion of our sickness and disease proceeds from over-eating; and not a few go so far as to maintain that more kill themselves by this than by the indulgence of the bottle. However that may be, I know that many who have made the experiment, have come to the conclusion that taking less food, and particularly *animal food*, is productive of better health, and is doubtless a saving to the pocket. The epicure makes his belly his god, and takes rich sauces and seasonings in order to assist his gormandizing appetite; others eat for fashion's sake, and though they know that the meat and the pastries taken at late suppers will be attended with after-pain, they have not virtue enough to resist.

No money is so badly expended as that upon unnecessary eating and drinking; it is in fact but a popular mode of destroying property. Five pounds may easily be spent upon a supper with a few friends, the value of which is swallowed in an hour; but lay out the same sum upon a piece of furniture, and it finds employment for a number of workmen, and may remain in the family a century. Imagine two men beginning life twenty years ago; and whose incomes during that period, have been about the same. One who is called a jovial good natured fellow—fond of “good living,” is governed by the motto “let us eat and drink, for to-morrow we die.” The other, a man most anxious to possess the comforts and conveniences of life, to secure the esteem of mankind, and to find employment for his neighbours. The first continues feeding his body till it becomes the subject of disease; he has scarcely a decent article of clothing, and from having little furniture gets still less, and is obliged at last to go into lodgings. The other is frugal and economical, regulates his food more by his reason than his palate. He and all his family are well clothed, and every apartment in his house is supplied with good furniture; he has a book case well stocked with standard works; and at a short distance from his house a garden, to which he retires for recreation and pleasure.—The effects upon society in these two cases, are also well worthy of notice. In one the money has been spent upon articles which are always to be seen—tangible property. In the other the money is virtually cast upon the dunghill. The man who purchases clothing, bedding, and furniture, gives employment to an immense number of hands, and they in return, if they act upon the same principle, employ others; but the glutton, in consuming a whole bullock, adds comparatively little to the stock of employment for the people.

Excessive eating is, in effect, invading and destroying the supply of provisions intended by Providence for all. It is a regularly disguised system of burning stacks and drowning cattle. And I should say that before we talk about the population treading

upon the means of subsistence, we ought to inquire how the produce of the country is consumed. The teeth are instruments which seldom corrode for want of use, and whilst some are said to employ them in digging their own graves, it would be well if such would forbear sending *others* to the grave for want of food. For those who are content with common food, we need no “dietary;” but some such rule would be very useful to the devourers of fish, flesh, and fowl, twice a day, with all their expensive appendages.

It seems more natural to live upon farinaceous substances, fruits, and vegetables than so much animal food. If we except “tea,” the article of “flesh-meat” will be among the dearest purchased by a frugal family. Doctors all seem to agree in recommending a reduction in the use of animal food, and an extra consumption of vegetables in its place. Mr. Curtis, in his “Observations on the Preservation of Health,” observes that “the quantity of animal food consumed in this country is too great;” and though he thinks that, in our northern climate, some is necessary, yet he adds, “that its importance is too highly rated, will be evident when we consider that the Irish peasants live almost exclusively upon potatoes—the East Indians upon rice—the Italian makes his dinner of a piece of bread, wine, and a few figs—and that the French consume far less butcher-meat than our countrymen do, and are, notwithstanding, by no means a weak and pany race.”

Assuming this view to be correct, little need be said as to which class ought to take the lead in making a change. Though some working men earning large wages, go to extremes in their style of living, generally speaking their error consists in spending their money upon drink—intoxicating drink—not meat. But many others are not able, were they disposed, owing to their scanty earnings, to pay many visits to the shambles. If any difference be made, the *hard working* man, who uses much muscular exertion, stands most in need of animal food, while the individual of sedentary habits would often find his health best promoted by a spare diet, and the substitution of exercise for fat living.

These views are fast extending; and as temperance societies have thrown out a new light in reference to what is most proper to drink, the same spirit of inquiry will, doubtless, elicit the best information as to our food. Physical education, as it is called, is becoming increasingly attractive, and no part of it is more deserving our study than that which relates to an operation performed several times every day of our lives, and on which both life and health intimately depend.

Accounts have come to hand, stating that many in America have abandoned the use of animal food. It has long been a rule with Roman Catholics to abstain on certain days in the week. We have one sect who regularly abstain from every thing which has breathed the breath of life. As an *experimenter* I have not eaten fish, flesh, or fowl, for about six months: Mr. Bradley, secretary of the temperance society, and others, act on the same rule; and I must say for myself, that I am very agreeably disappointed with the result. I believe a fair trial would convince most of the *carving* gentry, that sound health and a regular flow of spirits, are not to be obtained by indulging in the varieties of the table.

This article is written not to dictate to, nor censure those who follow the usual mode of living, but rather to state the views which others have adopted, and to submit the subject as one of interesting investigation. Let man become less animal in his indulgences; let him cease to pursue his epicurean pleasures, and he will be most likely, by an intellectual advancement, to seek those refined and noble pleasures which consist in denying ourselves and doing the will of God.

I have just received a letter from a friend in Yorkshire, describing the plan which he has adopted, and which I may insert in a future number. But as a suitable finish to this article, I take the liberty of introducing some important parts of a communication received by this gentleman, from Sir R. Phillips, relating to the same subject:—

"Sir,—It is now fifty-seven years since I forebore to eat of any substance that had constituted any portion of a sensitive being.—My abhorrence arose from accidentally seeing a public slaughterhouse, in London, in the early part of the winter of 1780. I was then a healthy boy with a spare habit, and till that incident fond of the savoury disguises which were conferred on the reliques of creatures killed to be eaten! My relatives subjected me to many privations, to force me to eat as they did; but I bore them with the spirit of a martyr, till nearly eighteen, when on that and other accounts, I became my own housekeeper.

"Our medical connections forboded all kinds of mischief, and various diseases to be followed by horrid premature death, &c.—My growth was to be obstructed, consumption, &c., were announced as inevitable; but, though often ailing previously, I have since 1780, enjoyed uninterrupted good and florid health, amidst as many cares and exertions, and as chequered a course as any man ever experienced.

"About twenty-one years since, an excess in eating walnuts brought on a severe erysipelas, and this is the only disease I ever had.

"My hearty athletic appearance, in which I have been surpassed by few men of my time, has frequently produced imitators, and in all cases with great improvement of health, so as to lead to radical cures of chronic diseases; but, in general, the parties have relapsed into the barbarous, carnivorous usages of society. In cases of perseverance, I have never known any result but permanent benefit of body and mind.

"The basis of my diet is potatoes, which I mash with the blade of the knife, and then mingle them with any vegetable in season, as peas, beans, brocoli, French beans, turnips, carrots, &c., and in time of scarcity with boiled rice, haricots, liver, &c., seasoning with salt and pepper, and adding olive oil or butter. I then finish a hearty dinner with some pudding or pie, apple dumpling, rice pudding, &c. &c. Of fruit I am a cormorant, and never with injury. In the cholera year I had superabundance, from its relative cheapness. I generally drink water only—spirits and malt liquor seldom agree with me.

"If you want greater variety than the previous bill of fare suggests, Mrs. Brotherton, wife of my friend the M. P. for Salford, has published a volume on vegetable cookery, containing full five hundred receipts, some of them of very savoury dishes, scarcely to be distinguished in flavour from preparations of dead animals. Mr. B., his family, and their extensive connection at Salford, are rigid abstainers, and a heartier race I never saw. It is this that enables Mr. B. to be No. 1 in parliamentary duties.

"I well remember the able book of the late Mr. Bayldon, and I conclude he was a student in my Million of Facts, and perhaps a disciple of my Physical Philosophy.

"With due respects and compliments to the brethren abstainers, in and near Barnsley,

"I am, Sir,

"Obliged and obediently,

"B. PHILLIPS."

"74, Cadogan Place, Oct. 23, 1837."

"Richard Bayldon, Esq."

#### AGAINST KEEPING DOGS.

GOING up the street this morning I met three idle looking men accompanied by five dogs. The night before last, calling to see a man out of work, I noticed two dogs in the kitchen, and a squad of whelps in the corner. These revived a-fresh the feeling I have often expressed against keeping dogs. Some harbour these animals who cannot afford to keep themselves; and I could now refer to a very poor part of the town, abounding with dogs. If, when I open a poor person's door, the first sound I hear is "bow, wow, wow," were the inmates ever so needy, I confess I should look at the case with considerable suspicion. I sometimes take a walk before dinner on a Sunday, and if I don't observe persons pitching and tossing, most likely I shall pass a number unwashed, strolling home, accompanied by dogs; the forenoon having been spent in rat hunting, or some equally degrading sport. In complaining to poor people respecting keeping dogs, I have generally been answered in some such way as this "It belongs to our Bill;" indicating certainly no very refined taste on the part of young men. Indeed, whatever hope we may indulge respecting the next generation, I am afraid that our youth are training to be as idle and dissolute as their fathers. A dog is a profitless lodger, and if allowed to be loose in a house, it must be a great annoyance to the family; and what woman can pretend to have a clean floor, with these four-footed unshod animals plodding about?

Keeping dogs to guard a house is the last method I would recommend. When confined in the kennel they are frequently very noisy; and being rendered savage by confinement and training, when let loose, there is great danger of their biting and doing much mischief. In several instances, I have known people run great risks of being bitten with dogs, by having incautiously gone too near the kennels in which they were concealed. Some years ago we were foolish enough to keep a terrier to defend the shop. A neighbour came in one morning before it was chained, the dog flew at her, and wounded her in the leg. This happened in summer, when some of these animals were reported to be rabid; and fearing that such might be the case with this dog, medical aid was immediately provided, and she was put to great punishment to counteract the effect of the bite. Besides the pain which she had to endure, the cost to us was about £9, for loss of time and expenses. Just as I write this I hear a dog barking from a cart; now what can be more annoying than to see a mastiff giving the mouth, first at one side of the cart and then at the other, seeking an opportunity for snatching at the first person who comes near? or who can endure to hear a dog, tied under a cart, barking incessantly?

The dog is the only ravenous animal allowed to run loose; and it is amazing the number allowed to prowl abroad in every public street. Not to mention the dirt they leave close to the doors and railings at the fronts of our houses, I submit that persons, especially females and children, ought not constantly to be put in fear, by a host of hungry dogs turned out into the streets to seek their prey. A little reflection, I have no doubt, would induce many who now keep these quadrupeds, to shew so much regard for the comfort of others as to part with them. But if no other means will abate the nuisance, the surveyor of the assessed taxes ought to do his duty, in demanding the *dog tax*, which at present is collected very partially.

Remonstrance, I fear, will have little weight with those in the higher ranks, who keep shooting dogs, and packs of harriers. Such persons seem incapable of enjoying sport unless mingled with cruelty. Were but the time and the money, spent in riding after the dogs, hunting a poor harmless hare, or joining in the greyhound race, devoted to some rational pursuit, and the promotion of the comforts of the poor, I am sure all classes would have great reason to be satisfied with the change. I have seen dogs much better clothed and fed than many working people: the money spent by some sportsmen, upon horses and dogs, is enormous. While so many of our fellow-creatures are almost starving for want of both meat and clothing, does it not seem a shame "that we should take the children's bread and cast it unto dogs?"

I must say, also, that I am not fond of seeing the human affections made to centre in the canine species. I would sincerely advise the maiden lady, with her lap dog on her knee, which is so indulged as to refuse milk and bread for breakfast, so soon as a good chance offers, to *change her condition*, and in exercising the duties of a *mother*, she will, I fancy, be regarded as much more amiable than in nursing a dog!

#### A WORD ON THE TIMES.

No individual can contemplate the times in which we live, without deep emotion and concern, as every thing around us seems to indicate that we have arrived at an important era in the history of society, and of the human mind. Every nerve and muscle of the social body, is being strung to intense excitement and action.—Society is gradually putting forth its inherent strength, and preparing for a giant effort. The conflict of opposing principles extends and deepens, while their respective pretensions are fearlessly impugned, and their progress stubbornly resisted. The voices of them that contend for the mastery are loud, and the responses deep and long. Politicians of every party, and men of every creed, are making an earnest effort to obtain dominion for those views which they each deem essential to the well-being of the people, and the stability of empires. A train of political and moral agencies—of whose extent and variety the past affords no parallel, and which far exceed the largest anticipations—have been put in active operation—all ostensibly aiming at one beneficent end. Agitation of these is the order of the day. Some of them must prove abortive, and worse than useless;—others are of questionable utility, while many are obviously true in principle, and adapted to conduct unerringly to their sublime result. But however the causes of human happiness may seem, to our limited vision, to travel on in perplexity and contravention, they assuredly proceed with certain effect. Order will arise out of chaos. The lines of truth will converge at one point, and the vast array of instrumentality will finally grace one glorious and perfect triumph. Speaking as temperance advocates, we are indifferent as to which of the opposing systems ultimately succeeds,—being satisfied that the principles we support will naturally attach themselves to the truth, and every thing conducive to the advancement of society, in knowledge, happiness, and holiness. They will fitly accord with whatever tends to compose the unhappy jarring of society, and produce universal concord—a music of sweet feelings, affections, and habits. Sobriety advances among the contending principles as a neutral idea; and, therefore, with an air of unassuming and inoffensive friendliness. It professes to know nothing of those causes which have divided mankind, and seeks only to embody their sympathies in a well-organized attempt to rescue the thousands, who, on the rock of intemperance, have made shipwreck of hope and happiness, and to erect a warning beacon to all succeeding generations. Its negation of all political bias and sectarian peculiarity, is its patent recommendation to those of all classes, who are sincerely desirous of drying up the fountains of human misery—of multiplying those kindly charities which tend to “soften human rock-work into men”—which sweeten every state of sublunary existence, and constitute the brightest ornament in the diadem of civilization. The principle carries its credentials in its front:—its pretensions are its arguments. Its simple but comprehensive nature—its admitted efficiency, if reduced to practice—challenge the immediate and respectful examination of its claims; while the extent of its conquests achieved, without suffering, and the multitude of its trophies, which no sigh hath sullied, commend it to every man’s understanding and conscience. Its triumphs are over evil habits and pernicious prejudices; and its heraldry tears of joy, and scenes of renovated gladness, which the breath of the Lord has converted into earthly Edens. Though it comes not with the shout of party, or the pomp and circumstance of war, yet it travels on, attended by a smiling retinue of substantial blessings, which shall live when these are despised, and “flourish in immortal youth,” when the “elements have melted away with fervent heat.” It is obviously opposed to all that is

false in principle, and vicious in practice, and naturally identifies itself with whatever promotes the progress, and maintains the order of society;—with every thing, in short, calculated to exert a salutary influence over the passions and destinies of men.—Whatever interests fall before its advancing power ought never to have existed, and their disappearance will be a public benefit, and afford a more free and extended action, to all the causes of civilization. Whatever is incompatible with the perfect sobriety of the people, is plainly hostile to the great ends of civil government, as well as the sublime purposes of individual being.

Inasmuch therefore as Conservatives, Whigs, and Radicals, profess to seek, by their different means, the security of the empire, and the highest social happiness of the people, the negative principle on which the temperance society is based, has paramount claims on their attention, both as parties and as individuals. It will assist in developing whatever is sound and excellent in their distinguishing principles, and gathering into the garner of the commonwealth, the resulting harvest of practical good:—while on the other hand, it will discourage the growth and modify the influence of those tares of evil which will necessarily spring up with their attempted application. Nor can the varied institutions to which we have referred, though vigorously wielding an extended instrumentality, expect to obtain so speedy and encouraging success, as when this doctrine like a messenger of mercy, shall have gone before them in the wilderness of the world to prepare the way, and bring in the dawns of a better dispensation. The vice of which it is the direct antagonist, frustrates, to an appalling extent, the well-meant endeavours of patriotic and benevolent feeling.

It converts alike the bounties of a merciful Providence, and the blessings which are scattered around by the hand of charity, into the means of debasement and destruction. Its torpedo touch shrivels the sympathetic tendrils of the heart, and dries up the sweetest affections of the soul. It is the tomb of health, reputation, genius, and immortal hopes. There is no lever within the compass of human agency, sufficiently powerful to elevate the community to a higher platform of social and intellectual existence, while this resisting force retains its oppressive action. The evil itself, and the vicious habits it has engendered, must be extensively eradicated, before a wide basis and suitable materials can be found, for the enduring fabric of national and moral greatness. Therefore we esteem the principle of total abstinence from all intoxicating liquors, to be a potent and necessary element in that moral chemistry, which is progressively decomposing the causes of human depression and misery, and creating a purer atmosphere for the immortal spirit. It will be found a valuable instrumentality in the cultivation of that wide field of humanity which is destined to be arrayed in the verdure of moral beauty, and the loveliness of its pristine perfection. Then will the end come when all subordinate instrumentalities will be done away. The triumph of moral causes will be complete, for Christ will have subdued all things unto himself. A.

#### CASES OF EXTREME POVERTY.

MANY persons who sleep in warm beds, have plenty of good clothing, and whose tables are always well supplied, know but little of the sufferings and privations of the poor. They seldom visit their dwellings; and to a very great extent it is too true that “one half of the world does not know how the other half lives.” This want of attention to prevailing distress does not arise so much from hardness of heart as from the want of example and proper training. If every parent would make it a standing rule, that all his children should visit, at the very least, one case of distress every week, and if ministers would more frequently inculcate the same duty, and explain *how* it is to be performed, I have no doubt but the poor would be better attended to than they are at present.

Though the wants of the poor are numerous, in reference to no article are their privations so severe as that of *bedding*. Indeed, had they the requisites, so small are the apartments of many, that they have not room to place them; but very few have either



bedsteads, beds, or bed clothes, at all proportioned to the number of their family.

The following are a few cases which I recently visited, and which are but specimens of what, I fear, may be found in every poor street in the town. They serve to show the privations which our fellow-creatures are compelled to endure:—

"Just call into the cellar No 13," said a poor man with whom I was conversing in one of our back streets, "and you will see a case worthy of your notice." I went down a number of steps, and having opened the door, saw an old man and a middle aged woman, seated by a very poor fire. Entering into conversation I found him, though extremely distressed, a very intelligent person. The woman is his second wife; they have four children, all too young for work, although the father is sixty years of age. "How much can you earn a week?" said I. "I weave two cuts, forty yards each, at 2s. 3d. a cut." "Have you no other means of support?" "Well I might as well tell the truth—I fiddle on a Saturday night and Monday night, at a jerry-shop, for which I get a trifle; but I do assure you if it were not through absolute need I would not do it." He said they had not a handful of coals in the house. The cellar is very small, in which stands a poor bed for all the six to sleep on at night. Observing something like a wrapper rolled together at one corner of the floor, I asked what it was. "My mother-in-law," said he, "who takes care of such a person's house, comes here at night, and she sleeps on that." The bed is opened out on the cold cellar floor.

I called to see another poor weaver, whom I have known from a boy. He has a large family, and has had, during a series of years, to struggle hard with the pressure of poverty; and yet I am always pleased to find the husband and the wife amidst all their difficulties, mingling their feelings of sympathy, and joining in mutual resignation to their lot. "Poor people," said she, "should have a belly full of meat: oh, if we could but get what is necessary I should think we were in heaven." In answer to my question whether they got anything from the town, she said, "No, not this long time." They belong to a township about three miles distant, and she continued, "I have gone many a time, starving without shawl or cloak, and got nothing but a curse. I have just put one poor lad to bed, who will have to get up and go to the factory in the morning without a shirt."

Another family I visited *lives* (if existence amidst poverty and wretchedness can be called by that name) in a dark, damp, and dirty cellar. They are only three—husband, wife, and a young child, and had for some time been doing well; but in consequence of bad health and want of work, they got 9s. 6d. behind in rent. For this and the expences, the bailiffs were employed to seize and sell all they had. They were then tempted to come into this cellar, on account of its being ready furnished with looms. Never did I see two young people so miserable: without furniture and without clothing, on Sundays they sit by the fire, ashamed to be seen. Their body linen has to be taken off at night, and washed for want of change! They have an old bed, filled with dirty chaff, which was given to them, with nothing between it and the floor but the side of an old loom. They have neither blanket or sheet with which to cover them.

I visited another case—a man, his wife, and three children. For a long time he has scarcely been able to work, on account of bad health; and but for the occasional assistance from the benevolent, I fear they might have perished. His mother-in-law also lives with them. She is above sixty years of age; and until her township was incorporated into one of the Unions, she received 1s. per week—but it is now withdrawn. She is anxious to remain with her only daughter, though suffering great privations, rather than go to the workhouse. They have only one bed for all the six, standing at the upper part of the small apartment where they live. "However do you manage," said I, "all to lie in this one bed?" "Well I will tell you," said the woman—"John and myself, and two children lie at the top, and the old woman and one of the children lie across at our feet!"

To the honour of human nature and the philanthropy of our country, during the present winter public charity has been abun-

dant. Many remarks have been made respecting the unusual severity of the weather; but among other good ends intended to be answered by a kind Providence, I am inclined to think the bringing together of the rich and the poor, and exciting a feeling of commiseration, is not the least.

Oh that the attention of Christians, of every sect, was but more directed to the distresses and sufferings of the poor; and that their minds were impressed with the divine declaration that "pure and undefiled religion, before God and the Father, is this—to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world!"

#### BEWARE OF BAD EXAMPLE.

I HAVE frequently noticed persons when passing a number of factory boys, step aside to avoid catching a little of the cotton which is apt to adhere to the clothes of these youngsters. A short time ago I saw a sweep standing with a bag of soot on his back, at one of the most public corners in Church-street, where a number of persons are apt to crowd together; he had got the whole ground to himself, the passengers seeming disposed to keep at a respectable distance. At the front of the post office a number of persons often wait for the delivery of the letters. Out of perhaps a dozen or twenty who are pressing for their turns, two or three, the servants of corn-dealers, and whose clothes are like those of the "dusty miller," are sure to get the preference.

All these instances show, that as it respects even our clothing—an article which is soon cast off—we are careful to avoid coming in contact with anything which can defile. Ought we not all, and especially young men, to derive a lesson from these incidents, as to the choice of our company? It is true we should mix as much as possible with the wicked, for the purpose of reforming them, yet, the virtuous alone should compose our intimate associates. Nearly all who become degraded attribute their fall to the influence of bad company. "Evil communications corrupt good manners."

The utmost invention of any individual, is not capable of producing some of the modifications which vice sustains. The form of sin, like other things, obtains a *traditionary* character. The habit of *swearing*, now so common, is learnt from companions; the awful phraseology used, must be the accumulation of years; and the young people who work in factories seem incautiously to adopt, if not to improve upon every species of bad language which may be current. Passing through the Market-place, in company with a friend, one Sunday evening, there were three girls, apparently not more than twelve or thirteen years of age, uttering the most indecent language. The parents of these children, had they heard them, would have been much distressed. Guardians of youth can never attach sufficient importance to the selecting of suitable companions for those placed under their care. It is here the anxious parent is often foiled in his best attempts to train up his children in the way they should go. He gives them good instruction; he shews them a good example in his own conduct; but most of this is lost at school. Here they receive impressions from a mixed number of boys, often including some bad characters, who are diluting every virtuous principle, and forming a character rude, vulgar, and ungovernable. *School contamination*, of all others, should be carefully guarded against.

Were we all as much afraid of *moral defilement* as we are of contracting a little cotton or flour on our clothes, most of us would be much more scrupulous than we are at present. When observing a young fop, staring in the glass, and tossing of his hair, I have thought if he would take as much trouble with the *inside* as he does with the *out*, he might become a wise man. Our motto should always be—*Touch not any unclean thing.*

#### THE CORRECTION OF WAGGONERS.

AUTHORITY gives way to reason and persuasion when the parties are capable of being influenced by them; but nothing short of this will answer for those children, idiots, and others who are not capable of being taught by gentler means. Where we find intolerable stubbornness in the case of adults, and where the peace and safety of the public are endangered, the exercise of power is requisite. Painful as it may be, when *preventive*

means do not succeed, compulsory and coercive measures must be adopted. Something like this took place the other day. Walking in the out-skirts of the town, I perceived three waggons heavily laden, standing at the front of a public house. The drivers and some others were leaving their waggons and horses in the street. I said to them, "I hope you are not going to stop here; it is not very long since a friend and myself had nearly been killed from the effects of this practice. Two of you were racing with your waggons in the dark, when we met you in a gig, and such was the difficulty of keeping from under the waggon wheels, that I would not at that time have given a farthing for our lives. Now, I beg you will, without any more ceremony, drive on." "O," said a little stiff man, with an ale-coloured face, and heavy dull eyes, "we are only going in for every one a gill;—these are the porters who have been helping us, and they always expect something." "Now, I am well acquainted with your practice," said I, in reply:—"you first stop here, then at Walton, and, perhaps, at Bamber-bridge, then at Clayton, next at Chorley; and it is a shame for you to be drinking in the public house, while your horses are starving in the street. But this I say, whatever you may do further on the road, I am determined you shall not make a practice of stopping in the town. I tell you plainly, that as you have neither to load nor unload, if you let your waggons stand here, I will take the names of each, and have you fined." Upon this they gathered up their hay bags, and all drove off very quietly; and I hope what was said will serve as a lesson for some time to come. No other means on this occasion would, I believe, have induced them to move. It is not uncommon to hear of some of these poor men being run over with their own waggons when drunk; and all who travel the roads complain of the imminent danger to which they are exposed, when meeting them in the dark. If the masters would notice this; and if the travellers belonging to the bleaching and printing establishments, would caution these men, set them a good example, and free them from public house obligations, no doubt, even such might be induced to become sober and steady.

#### PHRENOLOGY—THE BRAIN THE ORGAN OF THE MIND.

##### FIRST ARTICLE.

PHILOSOPHERS and moralists have entertained a variety of opinions relative to the medium or media of moral and intellectual manifestations. Some, indeed, have contended that the mind, holds communication with the world around us, independent of any corporeal medium; others have maintained that this communication is effected through the instrumentality of the whole of the body; but the majority of those who have directed their attention to this subject, have localized the different passions, sentiments and intellectual powers. The heart has been, and is generally considered to be the seat of a variety of feelings; so that in popular language, a person is said to be possessed of a good, bad, or a hard heart. The opinion that the heart, in some way or other, is intimately connected with the feelings, appears to have originated in the circumstance, that when a person is oppressed with grief or elated with joy, an indescribable sensation is experienced about the region of this organ. But we cannot come to any positive conclusion, as to the seat or organ of any particular feeling, simply because, under certain circumstances, a peculiar sensation is felt; otherwise, we should have to adopt the opinion that the feeling of shame resides in the face, because, from internal thoughts or external observations, a person may occasionally happen to blush. The system of mental philosophy, however, which at the present period chiefly attracts public attention, is the science of phrenology, the first fundamental principle of which is, that the brain is the organ of the mind. The following observations will illustrate the truth of this proposition:—

In children, the brain is soft and easily compressible, thus corresponding with the facility with which they receive and dismiss impressions; in manhood, the brain becomes of a firmer consistence, and mental impressions are stronger and less easily obliterated; in old age, the brain becomes brittle, contracted and

dry, and the general rule is, that old people decay, both morally and intellectually. The nerves of the special senses are connected with the brain. The mind hears, sees, &c., through the medium of nerves which have their origin in this organ. Diseased conditions of different organs impair or derange their functions. When a person has inflammation of the stomach, there is vomiting; when he has inflammation of the brain, there is delirium. When a person has his ribs forced inwards and these press upon the lungs, the function of respiration is impeded; when a portion of the skull presses, to a certain extent upon the brain, the individual is stupified. When a person has received a severe blow over the region of the kidneys, a bloody fluid will be discharged; when blood is extravasated upon the brain, there is partial or complete suspension of the powers of intellect and volition. What does comparative anatomy and physiology teach us? If we examine the lower orders of animated existencies, we find that those which are destitute of a brain, but are possessed of a spinal marrow, perform the important functions of digestion, circulation, nutrition, &c. They are not possessed of a brain, yet they are capable of taking in their food, of completing the process of digestion, and of converting that which they have digested into their own corporeal structure. They are not possessed of a brain, yet their hearts beat, vessels permeate every portion of their living economy, and the life-giving influence of the circulating current is everywhere felt. They are not possessed of a brain, yet the vessels deposit the nutritious materials; remove those which have become unfit to perform their respective functions;—the living beings increase in size, and complete their growth. If, then, these functions, important though they be, can be performed without the aid of a brain, it is clear that this organ, whatever may be its influence over these functions in the higher order of animals, is not indispensably necessary to their due regulation and performance; and that, therefore, in consistency with a principle in philosophy, which teaches us not to seek for more causes than are sufficient to explain effects, we cannot ascribe either digestion, circulation, or nutrition to the direct influence of the brain. In other words, none of these functions are functions of the brain. In point of fact, these functions are now considered to be dependant upon what is called the Ganglionic system of nerves—a system which, though intimately connected by sympathetic influences, is, nevertheless, distinct from the brain and spinal marrow. But if we again direct our attention to the lower orders of animals, we perceive that those which are not endowed with a brain, manifest not the slightest intellectual capacity. As we ascend a little in the animal creation, we observe that additions, analogous to a brain, are made to the spinal marrow, and that there is exhibited corresponding intellectual power. If we continue our examination we shall find, as we ascend in the scale of creation, a progressive improvement of the bulk and condition of the brain, and a progressive improvement in intelligence. In the ensuing orders of animals, the same circumstances are observed exactly to occur:—the brain improves in size and condition, and the animal increases in intellectual power. Amplifications of some portions of the brain are observed in some, and additions to the nervous substance in others; and where there are amplifications of particular portions of the brain, there is observed a more powerful manifestation of some specific instinct, passion, sentiment, or intellectual power;—and where additions to the brain are observed to be made, some fresh power, sentiment, or passion, is observable in the animal. Thus through the whole series of animated creation, a regular progressive improvement of the brain occurs, and an equally regular progressive improvement in point of instinct, feeling, or intellect, is observed, until at length we arrive at man, when it is found that portions of the brain are amplified, and that additions are made to the nervous mass, not discoverable in animals; and that there is then exhibited a corresponding increase of sensibility, judgment, and expression! These facts, negative and positive, have induced the great majority of anatomists and physiologists to give in their adhesion to the first fundamental principle of phrenology, the principle—that the brain is the organ of the mind.

W.



## VARIETIES.

**THE IMPORTANCE OF VENTILATION.**—It has been remarked by a German writer, that persons who constantly frequent theatres never live long; and it has been noticed that members of the House of Commons who have been very attentive to their duties have seldom been long lived: there can be no doubt that the bad air of the House contributed to shorten their lives. And what can be worse than many of the modern club-houses? which, with the number of water-closets, the smells from the cooking and lamps, the crowded state of the apartments, and the "aroma" of the members themselves,—are anything but wholesome. And in many instances no attempt is made to remedy this evil by proper attention to ventilation. It is a remarkable fact, that if a canary-bird be hung up in a cage at night, at the head of a bed with close-drawn curtains, it will be found dead in the morning.—*Curtis on health.*

**NOISY CHILDREN.**—Another characteristic of childish exercise is noise—screaming and bawling invariably accompany it; and if such expressions of delight are prohibited, the children cannot proceed with their diversions. Here, as everywhere, we may discover the wisdom and beneficence of the arrangements of nature. This noise, which, to the adult, appears so useless, and which is to him a source of annoyance, and is therefore forbidden, is produced by the exertion of those delicate organs—the lungs. By this exercise they are developed and strengthened, and thus rendered capable of resisting the morbid influences to which they are, in our variable climate, peculiarly exposed.—*Ibid.*

**THE MOST EARLY ARE NOT THE BRIGHTEST.**—Men in every department of science and literature have been remarkable in their childhood for dullness and incapacity to learn. Among these may be mentioned Sir Isaac Newton, who himself says that "he was inattentive to study, and ranked very low in the school, until the age of twelve;"—Napoleon, who is described by those who knew him well in his childhood, as "having good health, but in other respects being only like other boys;"—and, not to multiply examples, Adam Clarke, whose talent, when at school, appeared to be confined to the rolling of large stones, his character being that of a grievous dunce;—the Rev. Dr. Lee, the present professor of Arabic, in the University of Cambridge, who up to the age of four-and-twenty was a journeyman carpenter;—and the present able lecturer at the Royal Institution, Dr. Faraday, who was brought up as a bookbinder. These examples are sufficient to shew that it is to self-education, rather than to that which is communicated at school, that eminence in the intellectual world is chiefly to be ascribed.—*Ibid.*

**MONEY GETTING.**—Thousands—I might say millions—of our countrymen devote all their energies, bodily and mental, to the one concern of money-getting. Early and late they pursue their object; they engage in endless schemes for the increase of their wealth; their minds are perpetually on the rack; not a day passes without intense mental labour and excitement: their health is neglected, and their present comfort despised, that they may the more uninterruptedly pursue their plans of aggrandisement. The innumerable speculations that are daily starting up, and the avidity, the blind eagerness, with which they are entered into, are abundant evidence that this picture is not overdrawn.—*Ibid.*

**DESCRIPTION OF A TURKISH MOSQUE.**—A mosque is a temple or place of worship among the Mahomedans, and is a square building of stone. Before the chief gate there is a square court, paved with white marble, and low galleries round it, supported by marble pillars. In these galleries the Turks wash themselves before they go into mosque. In each mosque there are a great number of lamps, which are surrounded with crystal rings, ostriches eggs, and other curiosities, in order to make a show. No women are allowed to go into a mosque, and the men always enter barefoot.

**TOO MUCH ANXIETY.**—Of the causes of disease, anxiety of mind is one of the most frequent and important. When we walk the streets of large commercial towns, we can scarcely fail to remark the hurried gait and care-worn features of the well-dressed passengers. Some young men, indeed, we may see, with countenances possessing natural cheerfulness and colour; but these appearances rarely survive the age of manhood. Cuvier closes an eloquent description of animal existence and change with the conclusion that "life is a state of force." What he would urge in a physical view, we may more strongly urge in a moral. Civilization has changed our character of mind as well as of body. We live in a state of unnatural excitement; unnatural because it is partial, irregular, and excessive. Our muscles waste for want of action; our nervous system is worn out by excess of action. Vital energy is drawn from the operations for which nature designed it, and devoted to operations which nature never contemplated.—*Thackeray.*

**BAD SCHOOLS.**—The following extracts from a report of the education in Liverpool, gives a pitiable view state of some of the common schools:—"In a garret up three pair of dark broken stairs, was a common day school, with forty children, in the compass of ten feet by nine. On a perch, forming a triangle with the corner of the room, sat a cock and two hens; under a stump bed, immediately beneath, was a dog kennel, in the occupation of three black terriers, whose barking, added to the noise of the children, and the cackling of the fowls, on the approach of a stranger, were almost deafening. There was only one small window, at which sat the master, obstructing three-fourths of the light it was capable of admitting. At another school, also in a garret, very much dilapidated, and only nine feet by twelve, were thirty-eight scholars; not more than six of these had any book; a desk, at which only five boys could be accommodated at the same time, was all the provision for writing and arithmetic. The room below was in the occupation of a cobbler, whose wife lay ill in bed of a fever, himself pursuing his avocation near the bedside. Another school is worthy of description. The descent is by a flight of narrow steps, fifteen inches in width, and covered with filth; the room is naturally dark, but is rendered doubly so from the dirt without and the steam within the windows; the forms are composed of four old bedstocks, resting on brick supports: the writing desk is a three-legged table or stool, accommodating only one scholar at a time. The master, an Irishman, represented himself as a 'graduate of the University of Munster, the first place for scholarship in all Ireland.' In one poor school, an old form supplied the place of the desk; three small children were kneeling on the floor to write on it, and two taller ones sat on the floor, with their legs thrust under it."

**PERILS OF THE SEA.**—Mr. Greenleaf, editor of The Sailor's Magazine, has kept a register of marine disasters which have come to his knowledge within the past year, and the result is appalling. The whole number, counting only those which resulted in a total loss of the vessel, was no less than FOUR HUNDRED AND NINETY, viz.:—Ships and barks, 94; brigs, 135; schooners, 234; sloops, 12; steamboats, 15.—Total, 450. Most of the vessels included in this melancholy list were American. Forty-three of them were lost towards the close of 1836; but the intelligence of their fate was not received here until 1837. Thirty-eight were lost in the month of January, fifty-four in February, twenty-four in March, thirty in April, nineteen in May, fifteen in June, forty-two in July, fifty in August, thirty-two in September, forty-three in October, forty-three in November, and six in December. The precise time when the remaining vessels were lost could not be satisfactorily ascertained. In the above named vessels, (says the Sailor's Magazine,) one thousand two hundred and ninety-five lives are reported as being lost. This probably is but a part of the whole, for in many instances the crew are spoken of as missing, and in other cases nothing is said, where, perhaps, there was a total loss. Surely what is done for sailors should be done quickly.—*American Paper.*

**THE LEGAL PROFESSION.**—It is the tendency of the legal profession to render a man indifferent to truth. I think that no one can safely live—I am sure he cannot unless he is continually on his guard—in such an atmosphere of falsehood, of never-ending fiction, as are the proceedings of courts of justice. Scarcely the simplest operation seems capable of being obtained without the introduction of fiction. And all this must familiarize the mind with falsehood; it must blunt that sense of truth which belongs to the child, and which the child retains till perverted by others. And there is something more than this; there are not only the falsehoods which are palliated as matters of mere form, but there is the falsehood which involves itself in the defence of what is known to be indefensible, or in the attack upon what is believed to be not criminal. I do not think any man can form the habit of speaking indifferently on either side of a question without moral injury.—*Fox's Lectures on Legal Morality.*

**AGAINST HUMAN CREEDS.**—I cannot but look on human creeds with feelings approaching contempt. When I bring them into contrast with the New Testament, into what insignificance do they sink! What are they! Skeletons, freezing abstractions, metaphysical expressions of unintelligible dogmas, and these I am to regard as the expositions of the fresh, living, infinite truth which came from Jesus! I might with equal propriety be required to hear and receive the lisping of infancy as the expressions of wisdom. Creeds are to the scriptures, what rushlights are to the sun. The creed maker defines Jesus in half a dozen lines, perhaps in metaphysical terms, and calls me to assent to this account of my Saviour. I learn less of Christ by this process, than I should learn of the sun, by being told that this glorious luminary is a circle about a foot in diameter. There is but one way of knowing Christ. We must place ourselves near him, see him, hear him, follow him from his cross to the heavens, sympathize with him and obey him;—and thus catch clear and bright glimpses of his divine glory.—*Channing.*

**LIFE IS SHORT.**—Every day and year added to my life is so much taken from it; it is a passing shade, a weaver's shuttle, a flying eagle, a post, a watch in the night; we fly away. How soon have these sixty years of my life passed away, like a tale that is told, as a dream when one awakes. It is but a short time since I was an infant, then a school-boy, and now I am one of the older sort; anon I shall not be here, my place will know me no more, my soul must launch into the ocean of eternity, and my body be laid into the bed of dust. My life is not known to be reckoned by years, but by months, days, or hours, yea, it is as nothing before the Lord.—*American Christian Advocate.*

**THE LITERARY PROFESSION** is, of all others, the most precarious. To-day you may be tolerably successful and in passably easy circumstances; to-morrow, you may be most unfortunate, and have to encounter all the horrors of want. This year you may make a hit: you may write a work which will sell: next year, your effort is a decided failure: the day your work is born, is the day of its death. It is all very well for young men to apply themselves to literary pursuits as an amusement; but he who advises any young friend to make it a profession by which he is to support himself, incurs a responsibility of no ordinary magnitude.—The probabilities are in the proportion of a thousand to one, that he is advising him to adopt a course which will render him miserable through life.—*The Great Metropolis.*

**WE SHOULD BE EVER LEARNING.**—From the infinity of christian truth, it follows, that our views of it must always be very imperfect, and ought to be continually enlarged. The wisest theologians are children who have caught but faint glimpses of their religion; who have taken but their first lessons; and whose business it is "to grow in the knowledge of Jesus Christ." Need I say how hostile to this growth is a fixed creed, beyond which we must never wander? Such a religion as Christ's demands the highest possible activity and freedom of the soul. Every new gleam of light should be welcomed with joy. Every hint should be followed out with eagerness. Every whisper of the divine voice in the soul should be heard. The love of christian truth should be so intense, as to make us willing to part with all other things for a better comprehension of it. Who does not see that human creeds, setting bounds to thought, and telling us where all inquiry must stop, tend to repress this holy zeal, to shut our eyes on new illumination, to hem us within the beaten paths of man's construction, to arrest that perpetual progress which is the life and glory of an immortal mind.—*Channing.*

**WHO ARE THE TRULY VALUABLE IN SOCIETY.**—The value set upon a member of society, should be not according to the fineness or intensity of his feelings, to the acuteness of his sensibility, or his readiness to weep for, or deplore the misery he may meet with in the world; but in proportion to the sacrifices which he is ready to make, and to the knowledge and talents which he is able and willing to contribute towards removing this misery.—To benefit mankind is a much more difficult task than some seem to imagine; it is not quite so easy as to make a display of amiable sensibility: the first requires long study and painful abstinence from the various alluring pleasures by which we are surrounded; the second in most cases demands only a little acting, and even when sincere is utterly useless to the public.—*Westminster Review.*

**SUPERSTITION.**—And what, O superstition, have been thy cruel triumphs! Thou has selected thy victims from among the excellent of the earth; it is thy peculiar character to have reversed all the laws of nature, and of God; to have inflicted, as far as thou couldst inflict on men of the sublimest virtue, the tortures of the foulest villainy; to have rendered purity unsullied, and piety sweeter and more celestial than thou couldst comprehend, the certain prey of misery and death. Thou has fashioned to thyself a God stern and sullen; retiring in awful gloom from his creation; not to be approached but with groans; not to be appeased but by blood! Thy worship has been worthy of thy idol. The dungeon has been thy chosen temple, instruments of torture thy means of destruction; the stake thy eloquence, and thy piety the abolition of all human sympathy.—*Dr. Southwood Smith.*

**A NEW CHAPTER ON TEMPERANCE.**—We have often had occasion to mark and proclaim the fact, that rum was at the bottom of all riots, and the source of nearly all crimes. This position is fully corroborated by the recent riot and murder at Alton, when the Rev. Mr. Lovejoy fell a martyr to the cause of slave emancipation. The mob were spurred on to the slaughter by liquor procured at the licensed grog shops. What a shame, to any city, to license men to produce mobs and promote murders! But lest the inspiration imbued at the "French Coffee House" should subside too soon, a barrel of whiskey was brought upon the scene of action for more convenient distribution. Then the work went on. The whiskey flowed, and the spirit of murder was awakened, and the whole household of depravity was roused up to do their work.—*Illinois Temp. Herald.*

**A ROYAL GIFT.**—E. C. Delevan has ordered a set of the temperance tales, to be presented to the Queen of England. The binding of the four volumes occupied one of the best workmen ten days. It is one of the most noble gifts ever presented to a monarch; and we trust they will be read, and their effect felt through her realm.—*New York Spectator.*

**THE LAWS OF ENGLAND NOT KNOWN TO THE PEOPLE.**—Neither in great characters nor small, neither in public places nor private, are the laws of England promulgated to the people of England. They are not even advertised, as common pamphlets are. They may indeed be had from the shops, and read, in some time after, among the Statutes at Large, by men of the profession, and a few others; but the multitude are left to know as they can, or (to speak more properly) not to know them at all. In short, when I consider the egregious ignorance of the people of England touching their laws, it calls to my mind that period in the Roman government, when "the Calendar was so profound a mystery, that application was usually made to a few lawyers in the secret, in order to know the days of pleading.—*Sylea.*

**THE RIGHT OF PETITION WITHDRAWN.**—So determined are the House of Representatives for the United States, against entertaining the question of abolishing slavery, that they have passed the following resolution by a large majority:—"Resolved, That all petitions, memorials, and papers touching the abolition of slavery, or the buying, selling, or transferring of slaves, in any State, District, or Territory of the United States, be laid upon the table without being debated, printed, read or referred, and that no further action whatever shall be had thereon."

**THE SPIRIT OF AMERICAN SENATORS ON SLAVERY.**—Mr. Lumpkin, the new senator from Georgia, after expressing his regret that the government had no power to check the spread of abolition, and wishing that the power to do so was granted it, used this language.—"He had no objection to men's expressing their opinions; but if abolitionists went to Georgia, THEY WOULD BE CAUGHT."—Mr. Preston, of S. C., who gave us reason, some time ago, to hope better things of him, is reported to have uttered this language.—"This much he would say, let an abolitionist come within the borders of South Carolina, if we can catch him, we will try him, and notwithstanding all the interference of all the governments of the earth, including this federal government, WE WILL HANG HIM." Now, such language, if it is not condemned by any parliamentary rule, is wholly unbecoming an American Senator. The truth is, it is barbarian, savage—so utterly contemptuous of our republican institutions, and of the Senators who represent the free states—and withal so totally ungentlemanly and vulgar, that it ought to be just cause of expulsion from the Senate of any member of that body who would have the audacity to use it.—*American Emancipator.*

**PUBLIC HOUSES.**—In the towns and countries I have seen, I never saw a city or village yet, where miseries were not in proportion to the number of its public houses. In Rotterdam, you may go through eight or ten streets without finding a public house. In Antwerp, almost every second house seems an alehouse. In the one city, all wears the appearance of happiness and warm affluence; in the other, the young fellows walk about the streets in shabby finery, their fathers sit at the door darning or knitting stockings, while their ports are filled with dunghills.—*Goldsmith.*

**LACONICS.**—The mistakes of a layman are like the errors of a pocket watch, which affect only an individual; but when a clergyman errs, it is like the town clock going wrong, for he misleads a multitude.—The punishment of criminals should be of use to others; when a man is hanged he is good for nothing.—How difficult a thing it is to persuade a man to reason against his own interest, though he is convinced that equity is against him.—The religion of Christ is peace and goodwill; the religion of Christendom is war and illwill.—That state of life is most happy, where superfluities are not required, and necessities are not wanting.—Authorship is according to the spirit in which it is pursued, an infamy, a pastime, a day labour, a handicraft, an art, a science, a virtue.—No entertainment is so cheap as reading, for any pleasure so lasting.—If probity did not exist, we ought to invent it, as the best means of getting rich.—The Hottentots, even, run to the suppression of strife, when it has invaded a family, the same as we do to extinguish a fire; and allow themselves no repose till every matter in dispute is adjusted.—Genius resembles a proud steed, that whilst he obeys the slightest touch of the kind hand of a master, revolts at the first indication of compulsion or restraint.—No money is better spent than what is laid out for domestic satisfaction. A man is pleased that his wife is dressed as well as other people, and the wife is pleased that he is dressed.—There is nothing of which men are more liberal than their good advice, be their stock of it ever so small; because it seems to carry in it an intimation of our own influence, importance, or worth.—Safe is he who serves a good conscience.—Set bounds to your passion by reason.



## TO MY BROTHER.

When the stars are smiling soft and high,  
And the moon shines clear from a cloudless sky,  
When the west-winds sigh in the waving tree,  
I silently breathe a prayer for thee!

When the birds are gone to their nightly rest,  
And the sweet babe lies on its mother's breast,  
When the peasant returns to his cot with glee,  
I silently breathe a prayer for thee!

When stillness reigns at the midnight hour,  
And the lover sighs for the maiden's bower;  
When he launches his bark on the stilly sea,  
I silently breathe a prayer for thee!

When with flick'ring lamp, the veil'd sun roams,  
And the cell-doomed outcasts sigh for their homes,  
To the Father above I bend the knee,  
And silently breathe a prayer for thee!

Chorley.

M. C.

## THE WINTRY DAY.

Is it in mansions rich and gay,  
On downy beds or couches warm,  
That nature owns the wintry day,  
And shrinks to hear the howling storm?  
Ah, no!

'Tis on the bleak and barren heath,  
Where misery feels the shaft of death;  
As to the dark and freezing grave,  
Her children—not a friend to save—  
Unheeded go!

Is it in chambers, silken drest,  
At tables, with profusion's heap?  
Is it on pillows soft to rest,  
In dreams of long and balmy sleep?  
Ah, no!

'Tis in the rushy hut obscure,  
Where poverty's low sons endure,  
And, scarcely daring to repine,  
On a straw pallet mute recline,  
O'erwhelmed with woe.

Is it to flaunt in warm attire,  
To laugh, and dance, and feast, and sing,  
To crowd around the blazing fire,  
And make the roof with revels ring?  
Ah, no!

'Tis on the prison's filthy floor,  
'Tis where the deaf'ning whirlwinds roar,  
'Tis when the sea-boy on the mast,  
Hears the waves bounding to the blast,  
And looks below!

Is it in chariots gay to ride,  
To crowd the splendid midnight ball,  
To revel in luxurious pride,  
While pamper'd vassals wait your call?  
Ah, no!

'Tis in a cheerless, naked room,  
Where misery's victims wait their doom;  
Where a fond mother, famish'd, dies,  
While forth a frantic father flies,  
Man's desperate foe.

Is it where gamblers, thronging round,  
Their shining heaps of wealth display:  
Where fashion's giddy tribe are found,  
Sporting their senseless hours away?  
Ah, no!

'Tis where neglected genius sighs,  
Where hope, exhausted, silent dies;  
Where merit starves by pride oppress,  
'Till every stream that warms the breast  
Forgets to flow!

Preston Chronicle.

## LOVE.

The rose is fairest when 'tis budding new,  
And hope is brightest when it dawns from fears;  
The rose is sweetest washed with morning dew,  
And love is loveliest when embalmed in tears.

WALTER SCOTT.

## QUEEN VICTORIA

## SONNETS.

## I.

Victoria! when the merry bells rang out,  
To greet thy natal day, and when the joy,—  
The general joy—I shared, and heard the shout  
"Of multitudes,—twas not without alloy—  
I thought on her, whom on her bridal day,  
I well remember blooming, bright and gay,  
When at the palace-gate that day I stood,  
And saw thy cousin Charlotte, me beside,  
Ev'n like thyself young, beautiful and good,  
And like thyself a nation's hope and pride.  
I thought how quickly dawn'd that day of gloom,  
When she—the new-made mother in the tomb  
Slept with her child:—then to heaven prayed I fervently,  
That a day like to that this land might never see.

## II.

When as I oft have seen thee, Lady, tread  
On the hill-turf, 'mid scenes sublime and wild,  
Careless and free, like nature's favorite child:  
And lifting to the sky thy beauteous head  
As yet unconscious of a crown:—for thee  
My heart has beat with warm fidelity,  
And I have fondly prayed that in thy day  
Of regal power, peace still might be thy guest,  
And that no rude alarms might scare away  
So sweet an inmate from so fair a breast.  
Yes! easily upon thy placid brow,  
May the crown sit! more I ask not, and now,  
All bliss be thine, and oh! when full of years  
Thou sleepest in death, be thine a nation's tears.

J. R. W.

## THE REDBREAST.

When the snow hides the ground, little birds leave the wood,  
And fly to the cottage to beg for their food;  
While the robin, domestic, more tame than the rest,  
With its wings drooping down, and its feathers undrest,  
Comes close to our windows, as much as to say,  
"I would venture in if I could find a way:  
I'm starv'd and I want to get out of the cold;  
Oh make me a passage, and think me not bold!"  
Ah, poor little creature! thy visits reveal  
Complaints such as these to the heart that can feel:  
Nor shall such complainings be urged in vain;  
I'll make thee a hole if I take out a pane.  
Come in, and a welcome reception thou'lt find;  
I keep no grimalkin to murder inclin'd.  
But oh, little robin! be careful to shun  
That house, where the peasant makes use of a gun;  
For, if thou but taste of the seed he has strew'd,  
Thy life, as a ransom, must pay for the food:  
His aim is unerring, his heart is as hard;  
And thy race, though so harmless, he'll never regard.  
Distinction with him, boy! is nothing at all;  
Both the wren and the robin, with sparrows must fall.  
For his soul, (though he outwardly looks like a man)  
Is in nature a wolf of the Apennine clan;  
Like them, his whole study is bent on his prey:  
Then be careful, and shun what is meant to betray.  
Come, come to my cottage; and thou shalt be free  
To perch on my finger, and sit on my knee:  
Thou shalt eat of the crumbs of bread to thy fill,  
And have leisure to clean both thy feathers and bill.  
Then come, little robin! and never believe  
Such warm invitations are meant to deceive:  
In duty I'm bound to show mercy on thee,  
Since God don't deny it to sinners like me.

JOHN CLARE.

## INTEGRITY.

Happy the breast which feels no guilty joy,  
Nor tastes the pleasures won by smooth deceit,  
Which knows each precious moment to enjoy,  
In something which is truly good or great.

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